

Christian Evidence for the Greekness of Macedonia

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<< Μακάριοι οἱ ἄμωμοι ἐν ὁδοῖ,
οἱ πορευόμενοι ἐν νόμῳ Κυρίου.>>

Ψαλμός ριη' (118)

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Abstract

The intent of this small work is to provide some Christian evidences (during the Christianization of Greek-Macedonians in year 50 A.D.) and a limited (due to space limitations) scientifically true analysis on the Hellenic (Greek) history and to examine what this information regarding Macedonia means to us and to the uninformed world as a whole. We offer some thoughts and unshaken Christian events for the Greekness of Macedonia that may help to answer questions concerning today's conditions in South-Eastern Europe, the borders of the "Christendom" (currently, the under decomposition European Union). It is imperative that all scholars, politicians, decision makers, students, and intellectual human beings have this information regarding an artificial hybrid state, Skopje, created 20 years ago between Greece and Serbia, because we, as educators, are responsible for all young people of this planet and we must tell them the plain truth in simple words, away from any expediency, propaganda, and anti-scientific delusion. This new Albano-Slavic state has unlawfully chosen the Greek name "Macedonia" for its nation and Greece is opposing their aggressiveness and will resist their expansionism. It is historically wrong for them to use Greek names and symbols because they have nothing in common with Ancient Greeks since they came from Dardania and appeared in this region in the 7th century A.D. Unfortunately for them, their old name was Vardarska. How can they found their new establishing state on an incredible lie? They must know, as Christians, that there is social justice and it will, soon or late, prevail!

I. Prologue

Hellenic (Ἑλληνική) history, Orthodoxy, and culture have contributed a great deal to the European (Western and Eastern), the American, and the entire western civilization that we find their seal everywhere, today.¹ The democracy of ancient Greece,² the accomplishments of her people,³ the great ideas of her moral philosophers,⁴ scientists and artists,⁵ and finally, the dramatic events, which have unfolded in the glorious history of the Greek nation because of its geographical position and its persistence in Christian Truth have always been a source of creative inspiration to all nations.⁶ Even though that Greece has truly improved mankind, the West was and is against Greeks and their achievements.⁷ The comparative advantage of Greece is her civilization.⁸ And of course, Greece has the copyright (πνευματική ιδιοκτησία) of this unique

¹ The English language has borrowed 40,000 Greek words, See, <<Ἡ δολοφονία τῆς γλώσσας ὀδηγεῖ στὴ λαϊκὴ ὑποταγή>>, *Schizas.com*, September 10, 2011.

² See, Jones (1997).

³ See, Kebric (1997) and Kitto (1987).

⁴ See, Marchant and Todd (1997)

⁵ See, Pedley (1998).

⁶ But, at the same time, Hellas faces a lot of opposition from heretics (heterodoxs), other religions (allodoxs), and from no religious (atheists) because of her traditional Orthodoxy and her Hellenic paideia.

⁷ See, <<Γιατί Φθονοῦν τοὺς Ἕλληνας>>, *Christian Vivliografia*, August 31, 2011.

<http://christianvivliografia.wordpress.com/2011/08/31/%ce%b3%ce%b9%ce%b1%cf%84%ce%af-%cf%86%ce%b8%ce%bf%ce%bd%ce%bf%e1%bf%a6%ce%bd-%cf%84%ce%bf%e1%bd%ba%cf%82-%e1%bc%95%ce%bb%ce%bb%ce%b7%ce%bd%ce%b5%cf%82/>

⁸ <<Ἐμεῖς οἱ Ἕλληνας θὰ πρέπει νά κάνουμε τὸν πολιτισμὸν μας στρατηγικὸ ἄξονα τῆς Ἑλληνι-

and oldest civilization on earth, which can be viewed, as stolen as it is, in the museums around the “civilized” world.

In addition, history, scientific truth, divine justice, morality, human respect, liberty, rights, sovereignty, and International Law are social necessities and they require satisfaction. Otherwise, this world cannot proceed towards its objectives, and Orthodox nations towards their perfection (τελείωσιν). Each man enjoys existence according to his labor and his values and virtues and by himself he determines his future, his heritage, his nation, his eternity, and thus, affects (καθαγιάζει) the world. Mutual solidarity, joint responsibility, and real love are essential not only for the life of families, but also for the history of nations and the coexistence of this Cosmos (Κόσμος = order, ornament). Moral, ethical, independent, and uncorrupted leadership is necessary to promote patriotism and indigenous value system of a sovereign nation. Nations, also, need to pass their time in peace, in respect, in justice, and by supporting their citizens (their well-being) and the other independent nations, without any intervention in their internal affairs or else they will face the Divine Justice.

Today, the Hellenes (Greeks), even though that they are members of U.N., NATO and European Union (EU), remain ever-vigilant against the expansionistic plans of their neighbors (the barbarian Turks since the 11th century A.D.)⁹ and lately, since the fall of the communism, the desperate without lineage Skopjeans have begun to make claims against northern Greece because they need to create a national history, after abandoning their Slavic ancestry, on which they will found their pseudo-state. They have spread far and wide propaganda that Macedonians are not Greeks and they style themselves as the true Macedonians (sic). They have spread lies and disinformation everywhere in all the “controlled” nations,¹⁰ the United States, Canada, Australia, and Europe. But the question remains; how can these newcomers Slavs be Macedonians without being Greeks? And, how dared some nations to turn a blind eye to the historic, scientific, and Christian truth and recognize this pseudo-state as “Macedonia”? This fallen world has lost completely its values and purpose. But, the ex-prime minister of Skopje, Liubco Georgiefski, uncovers the Skopjean deceivers, who try with many innovative lies to persuade their own people and the uneducated foreigners that they are descendants of Alexander the Great and his Macedonian race.¹¹

κῆς πολιτικῆς, ἐσωτερικῆς καὶ διεθνοῦς.>> (Ἐρατοσθένης Καψωμένος).

⁹ This was the Battle of Manzikert. See, http://en.wikipedia.org/wiki/Battle_of_Manzikert . With Bulgaria in 1905-1907, with Italy in 1940, and with Albania (Tsamides) in 1941-1944, who collaborated with Italians the Germans against Greeks. The buccaneer of the Mediterranean (Turkey) threatens war clash against Greece and Cyprus because Cyprus wants to utilize its natural resources. Greece must do the same right away, which will support the country economically and improve the current debt crisis. Three warships (an American, a Russian, and a British) are already in the area of “Aphrodite”. (*dailynews24.gr*, September 28, 2011).

¹⁰ Mahathir Mohamad, former leader of Malaysia, said that “Jewish groups secretly control the World’s great powers”. See, *The Wall Street Journal*, October 9-10, 2010, p. A1 and A11.

¹¹ <<Ἐὐδοκίῃ ἢ κληρονομίᾳ τοῦ Μεγάλου Ἀλεξάνδρου ἦταν Ἑλληνική ... καὶ ὡς σήμερα ἡ λέξις εἶναι Ἑλληνική ... μπορούμε νὰ λέμε μεταξύ μας ἱστορίες γιὰ παρηγοριά, ἀλλὰ αὐτὰ εἶναι τὰ ἱστορικά γεγονότα!!! Μέχρι νὰ ἀποδείξουμε ἐπιστημονικά ὅτι αὐτὰ τὰ γεγονότα δὲν εἶναι ἀληθινὰ ... ἐντάξει.>> See, <<Πρώην Πρωθυπουργός τῶν Σκοπίων ξεσκεπάζει τοὺς ἀπατεῶνες Σκοπιανούς>>, *MacedoniaHellenicLand.eu*, June 24, 2011.

II. A Swift Historical March

During the ancient times, the entire area of Greece was divided into independent city-states, but they had the same blood, language, religion, culture, and civilization. They encouraged cooperation among city-states and cultivation of the intellect (soul and body) and the fine arts. As they were growing, they were starting to establish colonies along the coastal regions of the Mediterranean and Black Sea. These cities were united for times against common foreign enemies; i.e., during the Persian wars, which lasted from the battle of Marathon in 490 B.C. to the battle of Thermopylae (480 B.C.) to the naval battle of Salamis (479 B.C.), and the battle of Plataea in 479 B.C. Alexander the Great, the King of the Greek city-state of Pella (Πέλλα), united all Greeks and went against these Asian invaders.

From 450 B.C. to 300 B.C., it was the intellectual period, where Socrates taught about the soul and spoke of the Unknown God¹² hoping that He would reveal Himself. Plato and Aristotle made significant contributions to human thought with their moral philosophy and their foundations on almost every science (except Probability Theory), while sculptors such as Pheidias, Scopas, Praxiteles, and others experimented with new forms of artistic expression by putting the standard for the future and beautified Athens. Xenophon was also the father of the new moral discipline of Economics (Οικονομικός).¹³

At the same time, a new Greek city-state (Πέλλα=Pella), more powerful politically began to emerge in region of Macedonia (the Northern part of Greece).¹⁴ In the four decades before the Hellenistic Period (323-146 B.C.), the Macedonians under King Philip II (359 B.C.) forcefully united most of the Greek city-states after defeating Athens and Thebes in battle at Chaeronea, and built a powerful Hellenic confederacy.¹⁵ The illustrious Alexander the Great, the son of King Philip, schooled by Aristotle, embarked on a historic expedition in 336 B.C. to conquer the vast empire of the Persians (punish them for their past invasions of Greece). In only eleven years he subdued this mighty foe and extended Hellenic influence, language, civilization,

¹² After 350 years, Saint Paul went to Athens, in A.D. 51, to preach this Unknown God (the True God). <<Σταθείς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου Πάγου ἔφη· ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον καὶ βωμόν ἐν ᾧ ἐπεγέγραπτο, ἀγνώστῳ Θεῷ, ὃν οὐκ ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν.>> (Πράξ. ιζ' 22-23).

¹³ For Socrates, human flourishing (εὐδαιμονία=*eudaimonia*) was the goal, rather than great accumulation of material goods. Xenophon accepts private property and the division of labor within certain ethical limits. In his work, the development of the ethical approach to household management (οἰκονομία=*oikonomia* or οἰκονομική=*oikonomikē*), or microeconomics, within the context of the Greek city (πόλις=*polis*) can be seen. Friendship (φιλία=*philia*) and gentlemanship (καλοκαγαθία=*kalokagathia*) are discussed together with οἰκονομία=*oikonomia* as a united package. There is a strong linkage between ethics and economics in Socrates and Xenophon. See, James E. Alvey, <http://www.emeraldinsight.com/journals.htm?issn=03068293&volume=38&issue=8&articleid=1938121&show=html&PHPSESSID=bp02n332v1d875m2qgo2n772k5&&nolog=142950>.

¹⁴ We can see their coins, too; all the inscriptions and names on them are in Greek. For more information see: http://en.wikipedia.org/wiki/Philip_II_of_Macedon

¹⁵ Because as Hellenes, all these city-states had the same blood, the same language, and the same religion (ἄμμιμον, ὁμόγλωσσον καὶ ὁμόθησκον), according to Herodotus (Ἡρόδοτος), 5th century B.C. and many other similarities as Kallianiotis (2007, p. 179) refers them.

and paideia far into Africa and Asia, as far as India.¹⁶ Alexander's achievement marked the height of Hellenic military power.¹⁷

Following Alexander's death (323 B.C.), violent and frequent warfare among rival Greek (Hellenic) leagues tore apart the Empire. These conflicts rendered the Greek city-states vulnerable to invasion. Finally, in 146 B.C., after fifty years of war, Roman legions conquered Greece. Although conquered, the Greek culture "subjugated" the Roman culture. During and after the Hellenistic Period, the classical Greek culture and Greek language were dominant throughout the Orient.¹⁸ This was God's Providence! In A.D. 50, the Apostle Paul preached Christianity in Greece, and from the time when he spoke to the Athenians about their "Unknown God", for whom they already had a temple, a common religion, the Hellenic Orthodoxy united them and made them an inseparable group, the Greek-Orthodox people.¹⁹ Many people believed to Jesus Christ and two Athenians became disciples of St. Paul from the first day, a man named Dionyssios²⁰ (a Judge in the Supreme Court in Athens) and a woman, Damaris.²¹ Also, the use of the Greek language in writing the Gospel and by the Eastern Church and her fathers gave a new dimension to Hellenic culture and created the spiritual Medieval Hellenic (Byzantine) culture. No Slavo-Macedonian language anywhere in the region because Slavs came seven centuries later in the area from the north-central Europe.²²

The Byzantine (Medieval Greek) Empire was the continuation of the Alexander's the Great Empire and of the Eastern Roman Empire.²³ It was their evolution and transformation in the East. The transposition of the center of gravity of the Ancient Greece and the Roman nation

¹⁶ There are many tribes in Asia today that they claim of being descendants of Greeks, since that time of Alexander, like the Kallas in northern Iran.

¹⁷ From 404 to 338 B.C. hegemonies of Sparta, Thebes, and Macedonia (area of Northern Greece) appeared. From 359-336 B.C., the reign of Philip of Macedonia took place. From 338-323 B.C. Alexander the Great conquered the entire Asia; he went to India and Africa, too. The Old Persian Empire, which had invaded Greece many times in the past, was overrun by the Greek-Macedonians. In 322 B.C., Greek-Macedonians took over Athens and overturned the Athenian democracy. From 323 to 272 B.C., Alexander's successors sought domination and the Hellenistic Kingdoms were created in Greece and the rest of the Empire – of Macedonia (with Antigonos), of Egypt (with Ptolemy), [The tomb of Alexander the Great was discovered by the Greek archeologist Liana Souvaltzi. See, Souvaltzi (2002).] and of Syria, Mesopotamia, and Iran (with Seleucus). "Under the sponsorship of Alexander's Empire and the Hellenistic Kingdoms that succeeded it, Greek culture spread over the whole Mediterranean world, and in the first century B.C. achieved a thorough intellectual conquest of the imperial Roman republic, its military conqueror." [Blum, Cameron, and Barns (1970, p. 10)].

¹⁸ Even the Gospels were written in Greek language and with this language the New Religion was spread to the entire known world of that time. This was the language of the Greek King Alexander the Great and his descendants. The non-Greek speaking nations were "barbarians" outside the Hellenic culture and paideia (παιδεία). This is the historic truth and not what some pseudo-states anxiously try to distort the science of history.

¹⁹ The proportion of Greeks that are Orthodox is 98% of the population. Someone that is not Orthodox could not be considered Greek, too. This is the homogeneity and uniqueness of these people.

²⁰ See, Διονύσιος ὁ Ἀρεοπαγίτης, Φιλοκαλία τῶν Νηπτικῶν καὶ Ἀσκητικῶν, Πατερικαὶ Ἐκδόσεις <<Γρηγόριος ὁ Παλαμᾶς>>, Θεσσαλονίκη 1986.

²¹ <<Τινές δέ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνή ὄνοματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς.>> Πράξ. ιζ 34.

²² In the 7th century A.D., various Slavic tribes (Dragovitae, Strymonitae, Sagouditae, etc.) began settling in the Macedonian region. With the permission of Byzantine (Greek) authorities these tribes set up small Slavic enclaves known to the Byzantines as "Sclaviniae". Throughout the 7th century, the Slavs continually fought against the Byzantine authorities and repeatedly attacked (without success) the city of Thessaloniki. See, Kallianiotis (1992, p. 33).

²³ See, Vasiliev (1980).

from West to East (3rd century A.D.), the transfer of the capital from Rome not in Athens, but to an area predominance of the Greek spirit and language and at the same time not the pagan gods of the past, but the intense effect of Orthodoxy; all these combined, created the starting point of one autonomous historic march of the eastern sphere of the Empire. Byzantium was a new political form, where Hellenism and Orthodoxy created a new culture (τὴν Ἑλληνορθόδοξον Παιδείαν).²⁴

The Byzantine Orthodox hymns²⁵ emphasize that the people of Byzantium are the “people of the Lord”. The same can be seen in other historic texts and it is clear that the perception of the Empire’s role as a divinely guided entity prevailed throughout the world of Byzantium.²⁶ The citizens of the Byzantium are understood to be the “chosen” people of God, the genuine Christian people of the “God guarded” Christian-Orthodox nation, compared with the heterodox of the west; of course, no comparison can be made with the allodox or pagans of today. During its whole journey in history, Byzantium had the same strong perception that among the fundamental goals of the nation was the protection of the Christian faith, its propagation, and its perpetuation until the Second Coming. Surrounded most of the time by nations of other religions, the Christian people were obliged to defend their faith, because in this way, they saved their national identity.²⁷ They had a strong involvement in religious strifes, an exceptional sensitivity towards heresies, and dogmatic opposition. Also, they Christianized their northern neighboring Slavic (like, Skopjeans) and Russian nations.

Byzantine Greeks were defending their religious unity because in it they viewed the unity of their communities, “in a community where all, laymen and clergymen relied on the Christian faith for their existence, and reach a point where every act was judged from a religious point of view”.²⁸ The faithful awaited the blessing of the church to attain a better life, not only in the other world, but also, in this earthly one. Every faithful was giving to the church, without reservation, the right to involve in his every day life. The church blessed his marriage, his house, his animals, his fields, his crops, his bread, his water, and the schools. The church exercised a leading and deterministic role in every aspect of his existence.²⁹

²⁴ The contribution of the three hierarchs (Sts. Vassilios, Grigorios, and Ioannis) is unique in the connection of the ancient Greek moral paideia with the Christian revealed values.

²⁵ <<Σῶσον Κύριε τὸν λαόν Σου καὶ εὐλόγησον τὴν κληρονομίαν Σου, νίκας τοῖς βασιλεῦσι κατὰ βαρβάρων δωρούμενος καὶ τὸν Σὸν φυλάττον διὰ τοῦ Σταυροῦ Σου πολίτευμα.>> Hymn chanting on the day of the Exaltation of the Holy Cross. (Today, that I am writing this paper, it is September 14th, the feast day of the Holy Cross).

²⁶ The same beliefs continue to hold even today in the Greek Orthodox nation and the Greeks of Diaspora, who are more than 100 million people of Greek origin spread around the world. This unique culture is inconceivable by any other sub-culture.

²⁷ The problem that Greece is facing today is the dilution of her identity, due to millions of Muslims illegal immigrants that Turkey is smuggling into the Greek nation. This is a new Turkish invasion to Greece after the previous one in 1974 in Northern Cyprus.

²⁸ See, Tamara Rice, *Ὁ δημόσιος καὶ ἰδιωτικός βίος τῶν Βυζαντινῶν*, μετ. Φ. Βῶρος, Παπαζήσης, Ἀθῆναι, σ. 94.

²⁹ These things are exactly what we find in Orthodox Greece today, even though communist and socialist regimes tried very hard, lately, to change this strong union between the state and the church. The church’s role, the hymns, the customs, the hospitality, the food, the social events, and the entire way of life in Byzantium can be found in the Greece of today, which is the continuation of the Medieval Greek Empire, the Byzantine Empire.

Finally, in 1981, Greece's ignorant politicians threw the country, without a referendum, to the nails of the anti-Greek European Union. Then, it came the dissolution of Yugoslavia and the creation of pseudo-“Macedonia”. Until 1991, the Ancient Macedonians were unknown to Skopje. In 1991, they issue a banknote of 20 statirs (Στατήρ was the currency of Ancient Macedonians during the period of Philip II, which brought the inscription in Greek language: ΦΙΛΙΠΠΙΟΥ and the currency during the Alexander the Great period brings his name: ΑΛΕΞΑΝΔΡΟΥ).³⁰ This new bill was printed, but it did not approve as the national currency. Today, any Greek inscriptions that they find in the region of Skopje, the Albano-Slavo-Bulgarian state put them outside their museums or their public buildings, but all these are archaeological evidences against their pseudo-Macedonian claims.³¹ Nikola Gruevski blew up the minds of ignorant Skopjeans with false dreams that they had the Ancient Macedonians their ancestors. Liubco Georgiefski aimed Skopje to join Bulgaria. Branko Crvenkovski is financed by G. Soros, who is working for a multinational and multicultural “Macedonia” and Kiro Gligorof was saved from an assassination attempt because he dared to say the truth, “We are Slavs!” The Albanian parties in Skopje are pleased with the support of Turkey. All these facts show the big crisis that exists in Skopje and give to us a feeling about its future.³²

III. Some Christian Evidences

On September 8, 2011, Skopjeans celebrated the 20th anniversary of their artificial pseudo-state as “Democracy of Macedonia”. But, all the evidences prove that the only legal possessors of the historical titles and rights over Macedonia, ancient and modern, are Greeks (“Έλληνες”). Looking at sources outside Greece, in the Acts of the Apostles, the Apostle Paul writes of his travels in Macedonia. He refers to Greek cities (Νεάπολις=Neapolis, Φίλιπποι=Philippi, Θεσσαλονίκη=Thessalonica, Βέροια=Verea, etc.) and to men and women with Greek names. One gets an impression of a Greek environment, attitude, and culture being present in Macedonia. Here, it must be noted that Macedonia was the main gate of the entrance of Christianity in the European Continent. Let us bear in mind the vision of the Apostle Paul that night in Troy, which determined the following Christianization of Europe. “So, passing by Mysia,³³ they went down to Troas. During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying. ‘Come over to Macedonia and help us.’ When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.”³⁴ It is characteristic that the Apostle of the

³⁰ See, Kallianiotis (1992, p. 39).

³¹ See, <<Θέλω νά γίνω “Έλληνας στή θέση τοῦ “Έλληνα!>>, *MacedoniaHellenicLand.eu*, September 21, 2011.

³² See, <<Πρώιμες ἀνθελληνικές ἐπιδιώξεις: Σκοπιανό χαρτονόμισμα ἀπεικονίζει τόν Μέγα Ἄλεξάνδρο!>>, *MacedoniaHellenicLand.eu*, Septemebr 16, 2011.

³³ **Mysia** (Greek: Μυσία) was a region in the northwest of ancient Asia Minor. It was located on the south coast of the Sea of Marmara. It was bounded by Bithynia on the east, Phrygia on the southeast, Lydia on the south, Aeolis on the southwest, Troad on the west and by the Propontis on the north. In ancient times it was inhabited by the Mysians, Phrygians, Aeolian Greeks, and other groups. As we see from the names of the cities, all are Greek names.

³⁴ See, Acts ις' (16) 8-10. <<Παρελθόντες δέ τήν Μυσίαν κατέβησαν εἰς Τρωάδα. Καί ὄραμα διά τῆς νυκτός ὤφθη τῷ Παύλῳ· ἀνὴρ τις ἦν Μακεδῶν ἑστώς, παρακαλῶν αὐτόν καί λέγων· διαβάς εἰς

Nations, addressing himself to the Macedonians, was preaching the Word of God and writing his letters in the Greek language. There is no Macedonian language or non-Greek Macedonians anywhere. These people, who were Christianized by St. Paul (in year 50 A.D.) were Greek-Macedonians. The Slav-pseudo-Macedonians were Christianized by the Greek brothers, Methodios and Kyrillos much later (9th century A.D.)³⁵ because they were not Greeks and they were living far away in the north of Greece, in Dardania.

The vision of the “Macedonian man” in the book of “The Acts of the Apostles” (Αἱ Πράξεις τῶν Ἀποστόλων), the letters of the Apostle Paul, “To the Philippians” (Πρὸς Φιλιππησίους) and “To the Thessalonians” (Πρὸς Θεσσαλονικεῖς Α΄ καὶ Β΄) and all the other references in the Old and New Testaments concerning Macedonia constitute unassailable and infallible testimony of her Greekness. Not only these, but the continuous and uninterrupted line of bishops and saints; the great number of churches and monasteries found throughout the Macedonian regions (even within the borders of the Democracy of Skopje) as well as the Monastic Community of the Holy Mountain with its sovereign Greek characteristics and its spiritual light shining upon Orthodox Nations near and far, give holy evidences that Macedonia is Greek.

Saint Timothy accompanied Saint Paul to Macedonia, to Philippi, to Thessalonica, and to Vereia (or Berea). “Many of them [in Berea] therefore believed, including Greek women and men of high standing.”³⁶ When the Apostle Paul left Vereia, Timothy and Silas remained there to confirm the converts. Then, when St. Paul went to Athens (in 51 A.D.), he asked Timothy to come to him and later, Timothy was sent back to Thessalonica because he had an account of the churches of Macedonia. After some time Timothy went with Silas to Corinth to meet St. Paul. Saints Timothy and Silas are mentioning at the beginning of the two Epistles of St. Paul to Thessalonians.³⁷ At that period, this entire region was Greek, with the same language and culture, made up by different cities under the Roman occupation. With the exception of some Latin tribal settlements, the basic population of Macedonia was Greek (“Ἕλληνες”).

Concerning ancient Macedonia, it is needful only to speak of the stones and the archaeological treasures of Vergina, Dion (Δῖον),³⁸ and other areas to silence the forgers of history. Of Christian Macedonia, the unceasing chorus of the Holy Scriptures, the Churches, the Monasteries, the Saints (i.e., Methodios and Kyrillos), the Byzantine Hymns, and frescos (wall-

Μακεδονίαν βοήθησον ἡμῖν. Ὡς δὲ τό ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελεθεῖν εἰς Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελισασθαι αὐτούς. Ἀναχθέντες οὖν ἀπό τῆς Τρωάδος εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ δὲ ἐπιούσῃ εἰς Νεάπολιν, ἐκεῖθεν τε εἰς Φιλίππους, ἣτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις κολωνία. Ἦμεν δὲ ἐν αὐτῇ τῇ πόλει διατρίβοντες ἡμέρας τινάς, τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρά ποταμόν οὗ ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξί. Καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεόν, ἤκουεν, ἣς ὁ Κύριος διήνοιξε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. Ὡς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρεκάλεισε λέγουσα· εἰ κερίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μείνατε· καὶ παρεβιάσατο ἡμᾶς.>> Πράξ. ις΄ 8-15.

³⁵ See, http://en.wikipedia.org/wiki/Saints_Cyril_and_Methodius

³⁶ <<Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι.>> Πράξ. ις΄ 12.

³⁷ See, St. Timothy, Paul’s Associate, *Christianity.com*.

³⁸ <<Δῖον>> ἡ πόλις τοῦ Διός.

paintings) shout the truth. Above all the icon of Saint Demetrios, who on horseback guards vigilantly the Walls of Thessaloniki and strikes with his spear the vanquished invader prone upon the ground, speaks of the Greekness of Macedonia. And all invaders from that time to the present, whether ancient barbarians or the would-be conquerors of present day Skopje, have all dreamed to go down to Thessaloniki and to the Aegean Sea with no hope of success! The Greek defenders will prevail because the evidence, the history, the right, the truth, and the justice are on their side.

Skopjeans went beyond any limit from their confusion and the difficulties that they have to persuade themselves and the anti-Greek West. They try with any mean to prove that they are the legitimate off-springs of Alexander the Great and they put statues of Alexander and of other Ancient Greeks to their squares and public buildings. Also, they give these Ancient Greek names to their roads and other places. But, the most outrageous delusion, in which they fell, was that they declared as saint of their self-proclaimed “Macedonian orthodox church”, Alexander the Great, who lived 350 years before the coming of Jesus Christ. Thus, they made the Greek Alexander the Great as “Saint Alexander the Macedonian”.³⁹ Also, Skopjeans celebrated the 20th birthday of their pseudo-state, which has not been recognized with its “constitutional name” by the U.N. The fiesta took place under a 22 meters statue of the Greek Alexander the Great. These Skopjeans love the Greek Alexander more than Greeks! Amazing hypocrisy from this circus, who wants to usurp the historic inheritance of the Ancient Greek Macedonia.⁴⁰

IV. Epilogue

The role of Hellenism is historic and humanistic (and as time passes the vast majority of learned people will realize it) because it was able many times in the past to re-orientate humanity and we hope to do the same in the future. Hellenism is a global movement of ancient moral philosophy combined with the revealed truth of Christianity, the Holy Orthodoxy. Its advantage exists in the adoption of the moderation, the spiritual, the eternal, and the truthful, and at the same time in the rejection of the exaggeration, the materialistic, the transitory, the fake, and above all the bold lie. How many today understand this unique culture, which is called the Hellenic Orthodox Culture (Ἑλληνορθόδοξος Παιδεία)? The race, which possesses this culture, has the unique ability to reach the highest accomplishments and surpass the pathless degeneration of the human civilization left behind in every historic period. Christian evidences confirm the Greekness of Macedonia and the choice by God of the Greek Alexander the Great to spread the Greek language, and the Greek moral wisdom to the entire known world. The universal ideas of Hellenism constitute an inexhaustible source of alternating everlasting values. The principles of Hellenism that have changed the intellectual trends of humanity throughout history, have been born to this small geographical region, which for seven thousand years, obstinately resists the undermining efforts of the “civilized” (but ignorant) world and the hordes of barbarians (that God allows them to dominate for some time, due to our sins). One representative of this Hellenic race is Alexander the Great, the Macedonian Greek commander of the army, who civilized the world and refined and united Hellenism.⁴¹

³⁹ See, <<Εἰς τό ὄνομα τοῦ Ἁγίου Ἀλεξάνδρου τοῦ Μακεδόνα>>, *dailynews24.gr*, August 22, 2011.

⁴⁰ See, <<Τσίρκο κάτω ἀπό τό ἄλογο τοῦ Ἀλέξανδρου>>, *MacedoniaHellenicLand.eu*, September 11, 2011. <http://www.macedoniahellenicland.eu/content/view/2162/1/lang.el/>

⁴¹ <<Ὁρκοὺν γάρ οἱ Σελλοὶ [Ἑλλοί] ἐνταῦθα καὶ οἱ καλούμενοι τότε μὲν Γραικοὶ νῦν δὲ Ἑλλη-

It is clear when, objectively examined, that the “Macedonian Question” for Greece cannot exist and the “Macedonian Problem” is a non-issue.⁴² The legal status quo of the northern borders of Greece are determined with international treaties, like the Treaty of Bucharest (1913), which ended the second Balkan War, and the Peace Treaties at the end of the two World Wars, of Neigly (1919) and of Paris (1947). Also, Macedonia is a geographic concept and not an ethnic notion. In fact, only one country can identify herself, for historical reasons, with Macedonia. That country is Greece, which has been inextricably linked with Macedonia for more than 4,000 years. Even the former president of Skopje, Kiro Gligorov, stated in June 1992 that they are Slavs, who came in the area in the 6th century A.D. Then, there is no connection between Ancient Macedonians and the Slavs of Skopje, which usurp the Greek history, names, symbols, and heritage.⁴³

For these reasons, Greece is opposing the recognition of an independent nation on her northern borders, which will bear the Hellenic name “Macedonia” (or any composite name having as one component the word “Macedonia”). Of course, this does not mean that Greece is against the Skopjeans right to establish their own independent nation and have their own language, history, and traditions. All people have the right to self-determination of their future; of course, this choice is confined within the limits of International Law (or legality). Greece, however cannot accept the use of the Macedonian name by any nation, which is in all other respects Slavic. The terms “Macedonia-Macedonians” and names of similar relevance belong to Hellas and Hellenes (Greece and Greeks). They constitute Greece’s national and cultural inheritance and as such have been recorded in history for many centuries before the appearance of Slavs in the area of Balkans and especially in the area of Macedonia. Greeks will never cease, as the Greek race to claim their lost national lands. It is their national duty to state matters concerning Greek Macedonia, both inside and outside of Greece, exactly as they are to restore the historical truth that expediency, misguided, and calculating interest continue to counterfeit and distort.

Finally, the evidence, that the ancient Macedonians belong to the world of Greeks, is very difficult to dispute any longer. The new archeological treasures in connection with linguistic analyses and the findings of a great number of new inscriptions (all Greek) with rich samples of Greek names prove that there is no discontinuation of either cultural or linguistic of the unity of the Macedonians with the rest of the Greeks.⁴⁴ Further, the numerous Christian evidences, the spreading of the Greek language, the Greek moral philosophy, the Greek civilization, and the Greek culture to the entire known world from the Greek Macedonians of the Alexander the Great constitutes the most categorical confirmation of this event. This event is confirmed every year by the new archeological findings that are coming to light either at the large excavations of Πέλλα (Pella), Βεργίνα (Vergina), Δῖον (Dion), and (Σίνδος) Sindos, or in dozens less known, like in areas of Βόϊον (Voion), Αἰανή (Aeani), Κοζάνη (Kozani), Καστοριά (Kastoria), Φλώρινα (Florina), Ἐδεσσα (Edessa), Ἀριδαία (Aridaea), Κιλκίς (Kilkis), Καβάλα (Kavala), and of

νες.>> (Ἄριστοτέλης, *Μετεωρολογικά* Α 14).

⁴² Professor Stephen G. Miller of Berkley University sent a letter to the *Archaeology Magazine*, where he proves that the region where Skopje is today was Paeonia and Skopjeans have no right to call their nation “Macedonia” and themselves “Macedonians”. See, *Christianiki Bibliographia*, Issue 42, Year 38, January-March 2009, pp. 21-23.

⁴³ See, “Kiro Gligorov: We are Slavs (archive video)”, *MacedoniaHellenicLand.eu*, September 19, 2010.

⁴⁴ There is a series of articles by the author examining the Macedonian question from these perspectives, as they can be seen in the references, at the end of the paper.

course, Θεσσαλονίκη (Thessaloniki) and Χαλκιδική (Chalkidiki)⁴⁵ with Πετράλωνα (Petalona), Σιθωνία (Sithonia), Τιρώνη (Tironi), and others. Even the minister of the U.S. Foreign Affairs, Edward Stettinius, had sent on December 26, 1944 to all the diplomatic offices of the U.S.A. an elucidative and attributive encyclical, in which he says that the “Macedonian Issue” is an unjustifiable demagoguery coming mainly from Bulgaria and does not represent a reality.⁴⁶ The historic truth must prevail among all humans of the 21st century, if we want to see a social prosperity in our small world. Greeks will never donate to a multicultural hybrid pseudo-state the history and the civilization of the Greek Macedonia.⁴⁷

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⁴⁵ Χαλκιδική (Chalkidiki) was a colony of Ancient Χαλκίς (Chalcis) of Εύβοια (Euboea). See, <http://www.macedoniahellenicland.eu/content/view/2143/65/lang/el/>. The Ancient Τιρώνη (Tironi) was established by Chalcidians in the 8th century B.C. and it was one of the most significant cities in Chalkidiki. It had its own currency and was a member of the Athenian Alliance. In 348 B.C., the city came under Philip II. See, <<‘Η Άγνωστη Χαλκιδική: Σιθωνία>>, *MacedoniaHellenicLand.eu*, September 6, 2011.

⁴⁶ <<Τό ‘Υπουργείο Έξωτερικών τών Η.Π.Α. σημείωσε μέ σημαντικό ένδιαφέρον αύξανόμενες προπαγανδιστικές διαδόσεις και ήμειπίσημες δηλώσεις ύπέρ μιās αύτόνομης Μακεδονίας, πού προέρχονται κυρίως από τή Βουλγαρία, αλλά επίσης και από Γιουγκοσλαβικές πηγές παρτιζάνων και άλλων, μέ τήν πρόθεση νά συμπεριληφθοῦν και ‘Ελληνικές περιοχές στό ύπό διαμόρφωση κράτος. ‘Η Κυβέρνηση τών ΗΠΑ θεωρεῖ τίς συζητήσεις περί Μακεδονικοῦ “κράτους”, Μακεδονικῆς “πατρίδας” ή Μακεδονικῆς “έθνικῆς συνειδήσεως” άδικαιολόγητη δημαγωγία, πού δέν αντιπροσωπεύει έθνική ή πολιτική πραγματικότητα και διαβλέπει μέ τή σημερινή της επανεμφάνιση σέ μία πιθανή συγκάλυψη επιθετικῶν προθέσεων κατά τῆς ‘Ελλάδος.>> [U.S. State Department, Foreign Relations, Vol. viii, Washington, D.C., Circular Air gram (868.014/26 Dec. 1944)]. See, *Voanerges*, Issue 54, March-April 2011, p. 87.

⁴⁷ <<Τό κράτος τῆς ΦΥΡΟΜ άποτελεῖ ούσιαστικά ένα υβρίδιο, δηλαδή ένα άποτυχημένο πείραμα κατασκευῆς νέας έθνότητος.>> See, Κωνσταντῖνος Χολέβας, <<Τά 20 Χρόνια τοῦ Σκοπιανοῦ ‘Υβριδίου>>, *Χριστιανική Βιβλιογραφία*, September 23, 2011.

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